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DANA COLLEGE

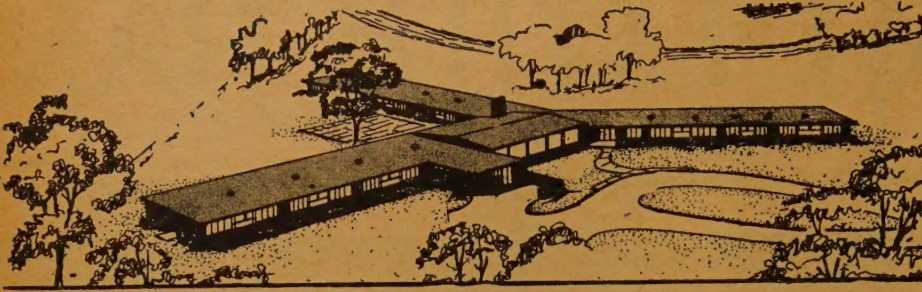
The fully accredited four-year college of the U.E.L.C.

Great expansion is now in progress

Convention guests and delegates will rejoice because of the achievements

A most beautiful campus with a great view of the Missouri River Valley

News and Notes



The new Lutheran Home at Cedar Falls, Iowa was dedicated on Sunday, June 1st by the Rev. M. G. Christensen, Superintendent and Chaplain of the Home. This Home is supported by the Lutherans of the Cedar Falls area. The approximate cost of the building, including the furnishings, is \$300,000. It can accommodate 64 guests. When the Home opened on Monday, June 2nd, twenty-five people were ready to move into their rooms.

The building is constructed as a one story unit. It has three wings. One of these wings is an infirmary to care for patients who are invalid. Mrs. Fred Rownd, a sister of the late Mrs. P. C. Vig, was the donor of the ten-acre tract of land upon which the building has been erected.

At the service of dedication, Pastor Christensen presided. The dedication sermon was preached by Pastor Homer Larsen. Others who participated in the program included Pastors A. G. Schardt and G. Bunge of the American Lutheran Church, Pastors Harold Olsen and C. A. Stub of the American Evangelical Lutheran Church, and Mayor V. S. Nelson of the City of Cedar Falls. Vocal solos were sung by Mrs. Raymond Johnson and Mr. Tom Christensen.

While the Board of Directors anticipate no difficulty in filling the Home, should anyone be interested in more information about the Home, he may contact Pastor M. G. Christensen.



FORWARD WITH CHRIST AT PLEASANT HILL LUTHERAN CAMP

By Darrell Nelson

Situated on beautiful Bass Lake, near Gowen, Michigan, Pleasant Hill Lutheran Camp has undergone an expansion program of which its members are justly proud. During the

past two years the physical expansion has included the construction of a large new kitchen, installation of new kitchen equipment, enlarging of the dining hall, construction of a new sanitation building on the western portion of the camp, and the construction of a beautiful new dormitory complete with recreation room in the

Dr. Ethan Mengers died suddenly Saturday evening, June 7, at his home in Dubuque, Iowa, following a heart attack. Burial was made there following Tuesday.

WOMEN OF THE CHURCH

Be sure to send delegates to W.M.S. Convention in Blair, Neb. Our special day is Saturday, June 15, with the Business Session from 5:00 P.M.; Banquet at 5:30 P.M.; World Mission Night at 8:00 P.M.

The Executive W.M.S. Board and the Nominating Committee will meet on Friday, June 20th at 9:30 A.M.

W.M.S. Banquet tickets will be available at the opening of the convention. For those who wish to register in advance send \$2.00 with registration.

Pray for our meetings!

Ruth Petrusson, W.M.S. Secretary

basement.

God has blessed our camp movement through the support of the Illinois District, and through the personal contributions of many of our camp members. In memory of our husband, Mrs. Margaret Nielsen of Detroit gave a large contribution which made it possible for the dormitory to materialize last summer. The building was dedicated on June 22, 1957 and named Nielsen Memorial. This dormitory is thirty feet by thirty feet in dimensions and built in four compartments that will accommodate seventy youth. Each compartment has its own plumbing facilities. Ventilation is maintained by screened windows with storm doors.

Pleasant Hill Lutheran Camp is governed by a board of directors composed of members of the Illinois District. The ten man board includes pastors and laymen from various congregations throughout the District. Mr. and Mrs. Alton Hansen are the managers. Planning has been completed for a three week camp program for our Illinois District this summer. The camp has been rented to church groups for six weeks.

Junior Week

Miss Edie Skobo will serve as hostess of Junior Week to be held July 1-5. Mrs. Harry Nelson will serve as assistant Dean, and Pastor Eugene

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
Spencer, Iowa
321 East 8th Street

Editorials and Comments

THE DISTRICTS OF THE UELC

The UELC is divided into nine districts. Each district reports to the annual synodical convention. These reports are a summary of the activities within the past year. They are submitted for information only. But it may be of interest to the readers to get a glimpse of each district.

Starting on the East Coast there is the Atlantic District, which has ten congregations, four in Canada and six in the United States. These churches are in New Brunswick, Quebec, Ontario, Maine, Massachusetts and New York. The congregations are very scattered. They have a total of 296 baptized members. Pastor Elmer W. Anderson of Westbrook, Maine, is the president. His report does not state any particular problems.

Illinois District is next with president Pastor Axel M. Jensen reporting. The district has 12 congregations with 3,116 baptized members. This district is also very varied. It has congregations in Michigan, Indiana, Illinois, and Missouri. Northwest Lutheran of Detroit, Michigan, former mission church, became self-supporting May 1st. Trinity Lutheran in Indianapolis has built a first unit.

Wisconsin District reports through its president, Pastor A. S. Petersen. The district has 23 congregations with 4,144 baptized members all located in the state of Wisconsin. Three new churches were dedicated the past year, St. John's at Saxeville, Kingo in Milwaukee, and Galilee in Waukegan. It is a growing District because of several new located city churches.

Minnesota District president, Pastor Edward A. Hansen reports that the District has 7,955 baptized members in 19 congregations, four of which are located in Western Wisconsin. Pastor Hansen attempts an analysis of the development of the district. The small rural churches have usually been dissolved or merged with other churches. The district also includes the church at Pass Lake, Ontario, Canada. The oldest congregation in the district, Hutchinson, is 88 years old.

Iowa District reports 14,978 baptized members. The president is pastor C. M. Videbeck. It has 38 congregations, five of which are in Eastern South Dakota. Iowa has some fair sized and also a number of smaller churches. Okoboji Bible Camp has recently purchased a lake front property to the value of \$45,000. It supports Storm Lake Home Mission Church to the amount of \$4,680.00 a year. This is an obligation the district took upon itself several years ago. By Sept. 1, 1959, this obligation should be discharged.

Nebraska District has 8,024 baptized members. It has 36 congregations, with five in Colorado, one in Kansas, one in Utah, and one in Oklahoma. Pastor James W. Olsen is president. A new church is under construction in Minden, Nebraska, and Lincoln is building a parish educational unit. Two former mission churches have become self-supporting the past year.

North Dakota-Montana District has 12 congregations with 2,643 baptized members, five congregations are located in Eastern Montana. Pastor Silas Larsen presides over the district and reports much cooperation with the E.L.C. in the various activities.

The Pacific District has three churches in Oregon and eighteen in California. The Rev. Christian Justesen is the president. This district reports 10,540 baptized members. Three years ago it reported 7,845. This is the fastest growing district in the Synod because of the great increase in population on the West Coast. Our greatest home mission effort has therefore been concentrated there. One interesting point is that so many of the churches there have associate pastors or interns. It is our impression that the Pacific churches are the best staffed in the Synod. The new mission started in 1957 was at Whittier, Calif. This is a very sizable church now. It is reported that the church at Lynwood plans to build a new \$135,000 educational unit. The church at Oakland is re-locating. The district is interested in the proposed new Lutheran College in Southern California.

The last District is West Canada under the leadership of Pastor A. N. Morck. It has 12 congregations in three prairie provinces with 2,176 baptized members. They are all country or village churches except Calgary, Swan River, Winnipeg, and Red Deer. The growth is naturally slow. But the church is being rooted. It begins to take on a native life. The merger will no doubt help the Canadian Lutherans a great deal. Pastor Morck reports that 282,000 immigrants came to Canada in 1957. Denmark furnished 7,780 of that number, Finland 2,811, Germany 28,513, Norway 1,321, and Sweden 788. But Canada is big and the immigrants are scattered. They keep moving like the people in the United States. This makes it difficult to serve them in their native language. Thus the first generation is easily lost to the church. We have a very successful work among these immigrants in Calgary where Pastor Julius Hougaard is associate to Pastor Jerold Elling. Pastor Hougaard came from Denmark last Fall.

THE SYNODICAL LUTHER LEAGUE

The synodical Luther League is now fully subsidized by the synod to the amount of \$11,790 a year. It reports 3,558 members in 174 local societies or leagues. That is about 20 members per league. Luther League work is very difficult in every congregation. The help of the synodical office through the youth director, the Rev. George J. Robertson should be of value.

THE FOREIGN MISSION BOARD

The Foreign Mission Board, which administers the work in Japan, South America, India and Africa, asks for \$89,282. It is remarkable how little this board spends on administration. It asks only \$1,000.00 for administration. Last year it spent less than \$600.00.

THE SYNODICAL W.M.S.

We must make a remark about the efficiency of the W.M.S. It reports disbursements of \$24,751.55 to worthy causes in the synod. The officers have only spent about \$250.00 on travel and postage. Such an operation is remarkable. It indicates great devotion to the cause.

Church News from here and there

14,614,642 SCRIPTURES DISTRIBUTED BY BIBLE SOCIETY LAST YEAR

The American Bible Society distributed a total of 14,614,642 Scriptures in 271 languages in more than 60 countries last year, it was reported at its 142nd annual meeting in Philadelphia.

Of the total, 1,050,061 were complete Bibles, 1,681,424 New Testaments and 11,883,157 Gospels and other portions.

During 1957 new Scripture translations or revisions were published in 19 languages, of which five had a Scripture portion for the first time. These new tongues were Anuak (Sudan), Aztec of Guerrero (Mexico), Beti (African Cameroun), Benukid (Philippines), and Pocomchi (Guatemala).

Other statistics reported included the distribution of 55,706 embossed volumes and Talking Book Records for the blind; 151,416 pounds of paper to Belgium, Germany and Turkey for Bible publications, and 1,079,391 Scriptures to the armed forces.

The society had total expenditures of \$3,500,000 last year, it also was reported, and a deficit of \$105,000. More than \$852,000 was contributed to the society by 52 denominations in 1957.

As of the end of last year, the society had published Scripture portions in 1,127 languages.

URGES MORE RIGOROUS TRAINING FOR CLERGYMEN

More than 300 ministers and theological students attending a series of lectures on preaching were told in Takoma Park, Md. that a clergyman's training should be "no less rigorous than that of a Strategic Air Command pilot."

Dr. Arthur L. Bietz, director of the religion division, College of Medical Evangelists, Los Angeles, Calif., said a minister's training "must touch many disciplines of life."

"Theology can no longer be compartmentalized," he said. "The minister must have a working knowledge of the areas in which men live and act, or else his message will not touch meaningful living experiences."

The four-day lecture series was sponsored by the Columbia Union Conference of Seventh-day Adventists and Washington Missionary College, where it took place.

Dr. Bietz, pastor of White Memorial church (Adventist) in Los Angeles, said that "the day is past when clerics are respected just because they are ministers."

"Ministers today can be respected only if they are great men in an age which demands greatness," he added.

"Ministers must be more than technicians—they must be leaders. Leadership must pay the price of attack by entrenched resistance to change."

The preacher must be more than a "sanctimonious voice behind a mask," he said. "Too often he tends to be an 'odd fish' who supports the odd ways of the persons who are afraid to face life."

SUOMI SYNOD CONFERENCES OPPOSE SEMINARY MERGER

The two largest conferences of the Finnish Evangelical Lutheran Church (Suomi Synod) have gone on record opposing a plan to affiliate the synod's seminary at Hancock, Mich., with Chicago Lutheran Theological seminary at Maywood, Ill., next fall.

The latter is an institution of the United Lutheran Church in America.

The Suomi Synod's Michigan conference, meeting at Sault Ste. Marie, Mich., unanimously adopted a resolution asking that relocation of the seminary be deferred until merger negotiations of the ULCA, the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Suomi Synod are completed.

The Minnesota conference, meeting in Minneapolis, passed a similar reso-

lution by a vote of 77 to 1. It is the relocation of the seminary that would tend to align the Suomi Synod "prematurely" with respect to merger.

The Suomi Synod, at its convention in 1957, authorized the seminary board to relocate the seminary, if saw fit to do so.

It recently decided to move the seminary to the Maywood campus by the fall of 1958.

The question of seminary relocation is expected to be aired again at the synod's 1958 convention June 21-24 at Northwest Immanuel Lutheran church, Detroit, Mich.

CHURCH BLAMED FOR ROCK 'N ROLL POPULARITY

Dr. Alan Walker, superintendent of Sydney's Central Methodist Mission, preaching at a service in Sydney, Australia, said the popularity of rock 'n roll music "reflects the failure of the Christian Church."

He said such music should not be condemned but rather regarded as an expression of frustrated youthfulness.

During the service a quartette sang "He's Got the Whole World in His Hands," a top American Hit Parade rock 'n roll number.

Dr. Walker, who took as his theme "Our Rock Doesn't Roll," said:

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The Wrestler

By S. T. Eward

A UNIFIED BUDGET

A wrestler in one of the UELC parishes proudly announced that he would give to children's homes, but not to foreign missions. He says this without apology or shame. He supports his position with some reasons which seem logical to him. He loves children and wants to see that they receive care. He has a soft spot in his heart for them. "Is that not commendable?" He does not see the need for sending money to far-away lands so that the people there may hear about Jesus, the Savior. He does not have a "soft spot" in his heart for them.

Then there is the wrestler who takes the opposite view. He will give to foreign missions, but not to the local parish program—salaries and building funds. He may support the purchase of a new mimeograph, but will not help to pay to increase the pastor's salary. Others will give only to support part of the budget; not all of it. They want it broken down into "benevolence," "special" and "current" or "general." This, they insist, is fair. In that way they are enabled to give to what they decide are worthy causes and neglect the others. They become the judge of what is worthy and what is unworthy.

Behind such thinking is the attitude

that paying the salary of a janitor to wash the windows is not as important as paying to help a "poor little orphan child" to hear about the Gospel. Yet both are recognized essential parts of the program of the church. It is up to this that they do not waver in giving to all phases of the work of the church.

Motivation behind this kind of thinking needs to be elevated. The church and her program are not toys to exist for the convenience and gratification of Christians. They are responsibilities of the church.

When a parish adopts a budget based on what it believes is the minimum work it should do (the budget has been considered properly), it may be assumed that it represents the will of God for the parish as far as it goes. If it is not the case, the wrestler who otherwise owes it to the parish to initiate action to correct it.

A "unified" budget means that everything which the parish is to do is placed on that budget, so that it then becomes the responsibility of all members to give to it. If their reasons are sound (high) they will do this. There is no need to break it down so that members may give to their "favorites." There will be no favoritism.

ne Washington Observer

By Gerhard Lenski

ANOTHER APPROACH TO THE INTERNATIONAL PROBLEM

A long felt need is soon to be met as the nation's capital this coming September when the **Protestant School of International Service** opens at American University. This school will offer specialized courses of a high level for government workers who plan to go into foreign service. Protestant youth will be able to have ample opportunity to prepare themselves for international service and to do so under Protestant auspices. State Department workers, representatives and officials, coming to Washington for longer or shorter periods, will be enabled to take refresher courses and to share in seminars dealing with foreign affairs. Up to now the only local institution offering anything like adequate training in this field has been the **Jesuit School of Foreign Service**, a division of Georgetown University. Thus our Protestant youth, wanting and needing training, have found it necessary to study under Roman Catholic direction and to expose themselves to an ideology and a religious influence incompatible with their own. The Methodist General Conference, sensing this need, sponsoring and underwriting this new institution, is deserving of something more than a vote of thanks from its Protestant brethren. Unquestionably, the initial \$1 million outlay represents only a first step. If the work is to succeed both financially and morally, financial help and moral encouragement will be in order. It is to be hoped that these will be forthcoming without too much delay.

Meanwhile, let more of our Lutheran youth consider the possibility of foreign service for their life's work. In this tangled world of ours can we have more Lutheran diplomats and ambassadors. How get information? Write to the **Protestant School of International Service**, American University, Massachusetts and Nebraska Avenues, N.W., Washington, D. C.

RECTIFYING A LONG STANDING INJUSTICE

The manifest injustice emanating from World War II continues to cry for correction and awaits favorable action at the hands of Congress at this time. Reference is made here to the matter of German and Japanese property, many millions of dollars of

which were confiscated during the war years and which have either been liquidated or expended or are still being administered by the **Office of Alien Control** in Washington, D. C.

Many prominent citizens, among them President Eisenhower and Secretary of State Dulles, have expressed themselves as favoring the return of this property. A number of large religious organizations, among them the National Lutheran Council, have expressed the same conviction. An organization called the **Committee for Return of Confiscated German and Japanese Property** continues to work energetically to hasten the day of settlement so long delayed. As working members of this Committee we note representatives of Protestant, Catholic and Jewish background and prominent among them several of our own well known Lutheran leaders.

We wonder why we have few friends abroad? A part of the answer is to be found in the foregoing problem affecting some 300,000 property owners and untold thousands more sympathizing with them. What to do about it? Bills calling for favorable action are pending before the Senate and the House. Your letter of encouragement to your Congressman can help him to his part when that bill comes up for attention.

WINNING FRIENDS ABROAD

Whatever may be said in behalf of our country's foreign policy, it must be admitted that we Americans have singularly failed in our efforts to win friends abroad. Congress, as we write, is intent on appropriating more billions for relief, reconstruction and education among the under-developed nations of the world. There seems to be no trouble at all to find places where the money is needed and gladly accepted and Congress, though at times reluctant, is always finally ready to authorize its appropriation. But the results we seek—good will, peace, world security—these consummations are not forthcoming. Has there ever been a time when the United States stood as low in world favor as today? We have had our problems in South America in years gone by. Have we ever had anything to compare with the treatment accorded Vice President Nixon on his recent visit to presumably friendly Venezuela?

Mr. Thomas Finletter, a distinguished attorney, a student of public affairs, in a recent book and also in a discussion before the **Foreign Relations Council**, offers us, his countrymen, some serious advice in regard to this problem. He says we must recognize this problem for what it is, realizing that money does not buy good will and that the prosperity of the rich is always a source of provocation for the poor. We must strengthen our "offensive strategy," making sure that it is not one of terror or pressure, but of good intent and of helpful purpose. We must operate from a position of strength, military, economic, political. We must be "more daring, more dynamic, more idealistic," all this with the larger end in view of strengthening the basic principles of the United Nations organization and furthering the cause of world-peace.

Mr. Finletter's advice is scholarly, profound, good. But it does have one great lack. There is so little in it to tell us how to love those who refuse to love us and how they, in turn, are ever to be persuaded to love us. In short, this whole problem is far more a spiritual one than it is military, economic or even political. How tame the rebel human heart? There lies the real problem. The answer? Christian people have it, they alone. Let them be challenged by the mounting problems of our day to give it and, as they give it, as Mr. Finletter recommends, to be "more daring, more dynamic, more idealistic."

CHURCH NEWS

(Continued from Page 4)

'n roll was "an attempt to find release and freedom by becoming submerged in emotional excitement."

"Instead of condemning and labeling modern musical trends as evil and dangerous," he declared, "attempts should be made to interpret and channel them to more worthy ends. In modern music can be heard the plaintive, persistent cry of the human spirit for a secure and satisfying life which has not yet been found."

Dr. Walker said "young people need a cause to live for and a hero to follow."

"Only a generation bereft of real heroes," he added, "could turn to an Elvis Presley. It all reflects the failure of the Christian Church. Youth will never turn to a Church which is conventional, negative and dull."

FORMER PARISH CALLED 'OFF LIMITS' FOR PASTOR

Once a pastor leaves a parish, he should consider it "off limits" for the future, Dr. Charles M. Cooper, president of Pennsylvania Synod of the

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Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

THEY DID IT WITH FLOWERS

By Missionary Lloyd Neve

Norio Kudo, forty, was in all respects a hardened criminal. Held in jail in Hita City, Kyushu, on a suspicion of burglary, he already had a string of seven previous convictions to his name. He was born into a home that hadn't particularly known hardship but when his father became interested in another woman and broke up the home this proved to be the first step on the wrong road for Norio, aged nine.

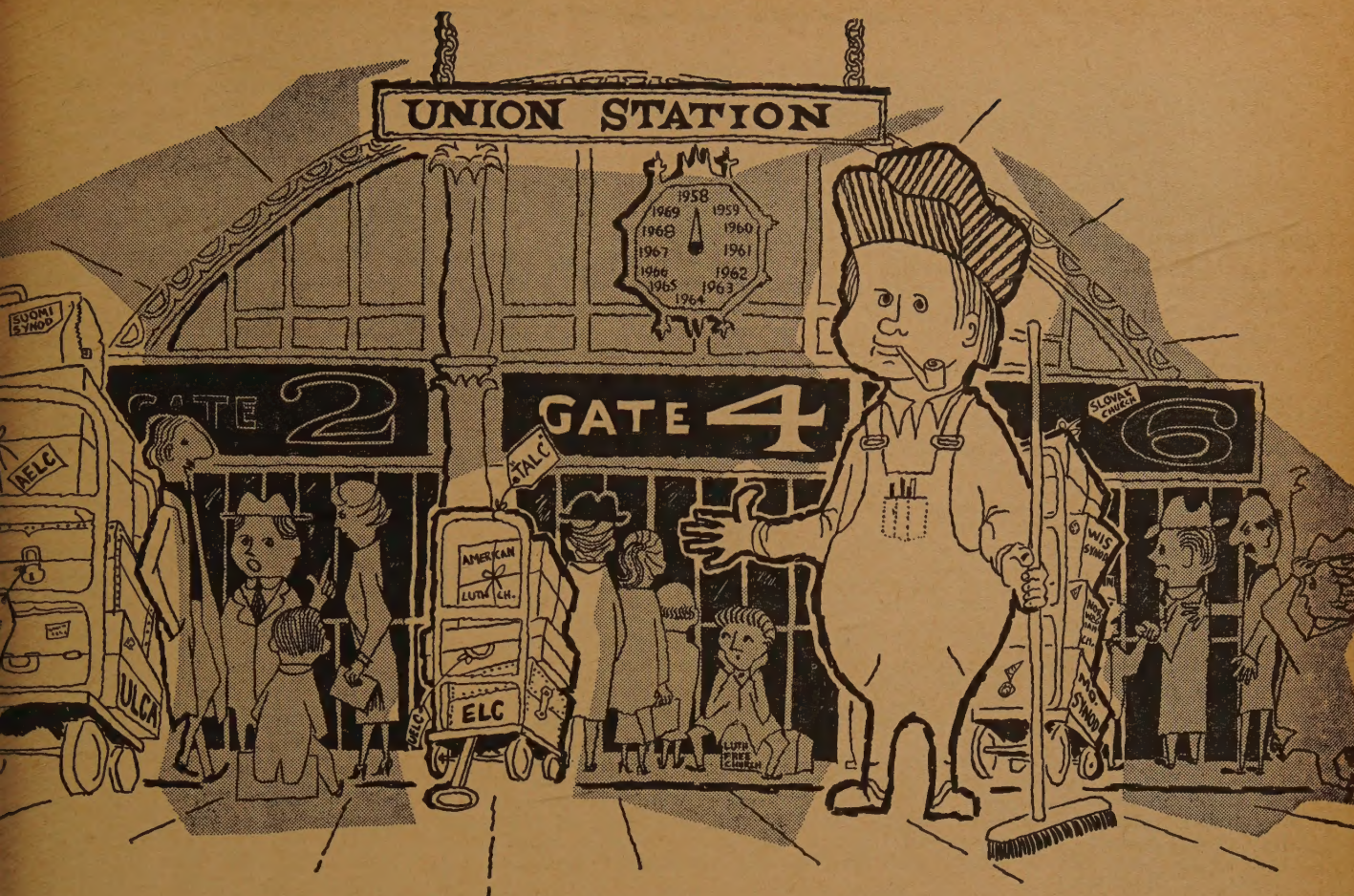
When the mother remarried, the father, a drunkard, so mistreated the boy that at the age of fourteen, stealing enough to live on for a month or two, he ran away from home. Soon after, he was caught breaking into a school and given a sixteen-month sentence in prison. Twenty-six years later he was a graduate of prisons all the way from Sendai in northern Honshu to Miyazaki in southern Kyushu. His philosophy of life was that all men are faithless and insincere.

That's where our story takes up, for on Flower Day, June 9, the eighty-four Sunday school children of our Lutheran Church in Hita, as they have done every year, again this year brought flowers, first to adorn God's altar during the church service, afterwards to brighten with the glory of God's nature, hospitals, prisons, and offices in the city. A bouquet of lilies found its way to the dimly lit corridor outside Kudo-san's cell. The man from whom the police had not been able to wring a confession, a man hardened by twenty-six years of crime, was so moved by these flowers, which were to him not only the first real love that he had ever known but also a picture of the purity and

goodness of these children, that then and there he sat down and wrote a moving letter of thanks. This immediately brought more flowers and a barrage of letters from the children. One child told Kudo-san, who has no home and no known relatives living, that he had a Father in heaven who would always love him. Another one urged him to give up his present life of crime and become a **good man**. Kudo-san felt himself strangely moved and at this time made the decision to change his way of life. He also felt that it was necessary to make a full confession of his past crimes but, because he was afraid that his sentence naturally would be made much heavier, he could not bring himself to this decision. He did, however, one night sit down and list on a sheet of paper forty previous crimes known to no one but himself. But he had no intention of showing it to anyone.

The next morning he was called down to the waiting room of the police station. Here waiting for him were more letters from his friends of Hita Sunday School. As he opened one of them a little pair of red toy geta fell out. One little girl had sent her most prized possession to this hardened criminal in jail whom she had never seen. Kudo-san wept openly before his wardens and the same day made full confession of all his past crimes to the district attorney. In with the little geta was a letter, "we have heard that you have no mother and no father but, uncle, believe in God and please become a good man." "This little message from a Sunday school child," he wrote later, "was better than a thousand sermons." He knew, he says, that now he was turning towards God and not away from Him.

He was given a Bible and devoted its contents greedily." One day he asked the pastor if a man like him with twenty-six years of crimes behind him could be saved, and so a week on Friday the pastor, Kiji Watanabe, came and instructed him in the catechism. On August 4th, accompanied by two wardens, he was escorted to the Lutheran church where he received baptism. Excerpts from his testimony read before the congregation on the day of his baptism: "I like something out of the Acts," he writes, "Why did I become a Christian? Here I was a man with seven previous convictions, a criminal to be feared and yet I was shown love and affection by the members of Hita Lutheran church, people who are related to me in any way and I had no reason to love me. How can you explain this love? It only came through faith in Christ. And how could I respond to this love, when I wanted to do with my whole life only through faith in Christ." In another place in the same testimony he writes, "God must have loved me in a special way. Three times I tried to commit suicide and was not able. Once I bought potassium cyanide intending to use it, but it turned out that they had sold me a counterfeit. Another time I bought the same deadly poison but the druggist became suspicious just as I was about to take it and wouldn't let me have it. A time I climbed to the crater of a volcano, Mt. Mihara, intending to throw myself into it, but hot lava was thrown up in an eruption made me lose my nerve as I approached. A fourth time, just after escaping from prison, I nearly froze to death, lying in a cave with over three feet of ice drifting outside. I was saved. I was found and re-arrested. God is saving me for this day."



own at Union Station

... a direct report, as seen by Pete Potts*

Lutherans are moving ...
in the same direction
on three main tracks

Mr. "Potts," when not cleanin' up Union Station, is Bob Gremmels, assistant editor of "Lutheran Standard" (C). He's the author of "Unity With You," a forthcoming booklet which takes an enthusiastic look at the TALC union. Reprinted with permission from May, 1958 issue of ONE, Lutheran Youth monthly. Copyright 1958.

Oh, I ain't goin' nowhere. I'm the guy that cleans up around here. But I keep my ears open. I can probably tell ya anything ya wanta know. All these people? Oh, they been movin' around here quite a while. Comin' for the trains, ya know. I'm talkin' to quite a few of 'em and they tell me they're all Lutherans movin' somewhere to form a new church. Or several churches—I ain't sure which. Just between you

and me, I don't think some of them are sure either.

Ya see, there's three trains settin' down there on the tracks. And they're all headed in the same direction. Some folks call 'em the union trains since that's what they're all interested in—union. Or is it unity? Anyway, if ya look close you'll notice the people are really in three bunches—some at Gate 2, some at Gate 4, and some at Gate 6.

Now as I say, I ain't no bishop or nothin', but here's the way I got the whole thing figured out.

It seems the Lutherans in this country and Canada are split into about 16 different churches—some of 'em pretty big, some of 'em pretty small, and some of 'em kinda in-between size. But most of the people seem to wanta get together. They don't see why they need so many churches.

Now it appears to me everybody's got their own idea on how they oughta get together, but most of 'em seem to think it's impossible to get everybody together right now. I guess that's why they're thinkin' of bunchin' into several churches now—and then

later maybe gettin' these churches together.

Of course, there was a guy around here the other day that talked about goin' farther than that. He seemed to think they could at least cut the number to two—plus a couple little outside groups that don't seem to be interested in goin' nowhere anyway.

He was a sharp-lookin' guy—with his turned-around collar and all—and I listened pretty close to what he had to say. As I recall now, he said the whole National Lutheran Council—I think that's what he called it—oughta get together and form one church instead of two. Ya see, the people over there at Gate 2 and those over at Gate 4 are all part of this here council, and right now they're gettin' ready to take separate trains.

Now if these folks could all go on the same train, that would leave only one other big group—those people over at Gate 6. They're called the Synodical Conference.

Well, the rest of the boys at Gates 2 and 4 seem to think it's too late to change their plans. A lot of 'em

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"Freedom and the Free Woman"

Editor, The Ansgar Lutheran

Sir:

A Canadian correspondent whose letter you forwarded to me requests that a word or two be written about "Freedom and the Free Woman" in view of an earlier letter I wrote to the A. L. entitled, "Legalism, the Slave Woman."

Our Canadian friend certainly seems to be a fine believing Christian. There is no question in my mind that at some time in his life he was converted to Christ. This may have been in infant baptism whose covenant he may never have lost, or he may have become Christ's child in baptism once and have slipped or fallen away from faith only to be reawakened by the Holy Spirit. But our correspondent is quite insistent that he was "converted" a few years ago. He says that he knows his "conversion" was genuine this time because he immediately gave up his former "sins" of card-playing, smoking and dancing. He says that he did not drink, even before his conversion.

Now, Sir, it may be most commendable of our friend to give up certain luxuries such as those mentioned above—if, that is, these were real hindrances to his loving God with all his heart, soul, and mind. At the same time, this man wishes that something be written about freedom and the free woman. Yet, his whole judgment of himself and others hinges (in his letter) upon whether or not these luxuries have been sacrificed. His judgment is not based upon the simple New Testament question: "What think ye of the Christ?"

As I said, our Canadian friend writes with utmost sincerity and is without doubt a true believer in Christ. But I do not believe that he is as free and happy as he could be. He is denying himself the fullest type of assurance because there is still a vestige of law left in his gospel. For there will come a day when he will break one of his own do's or don'ts and then he can no longer consider himself a Christian.

What about the free woman, then? What about freedom in Christ? Galatians 3:21-29 is the New Testament passage which deals with this concept most specifically, but there are many other implied references to Christian freedom throughout the New Testament. Paul is saying that the free Jerusalem, with no law-curse and no slavery, is our mother and is free. We are therefore children of promise, not of the law or of slavery. Elsewhere Paul writes, "Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith?" Galatians 3:2.

Paul is exceedingly emphatic that no human should lay down rules whereby to determine the Christianity of another, except the question: "What think ye of the Christ?"

In other words, you can deny yourself ever so many things and still indulge your flesh in other ways—perhaps even in the pride which so often grows in the man who thinks to himself or says to others, "I have given up much for Christ!"

On the contrary, Christian life is, according to Christ's own teachings, to be Christ-centered, not denial-centered. Self-denial (when it really is present) is not a criterion, but a fruit. We might call it a by-product of being on God's side. What one man denies himself for Christ is good for him—only if he is not too conscious of his self-denial and it does not occur to him to make his own system of self-denials that standard by which he in turn decides whether other men are, or are not, Christians.

Anyhow, a free Christian who appears to others to be denying himself a few things is not very conscious of sacrifice—except in become less in importance to him. He may even in his stronger his weaker moments. He is so interested in God that lesser things moments of faith and humility register surprise when told that he is denying himself for Christ, because he, being a mature Christian, is not aware that he has lost anything or given up anything by being a Christian, even if others say that he has. He is conscious only of great gain, great freedom, great happiness through the crucified and risen Christ.

This is my idea of the free woman, the free Jerusalem.

Yours,

Scrip Sundry

DOWN AT UNION STATION

(Continued from Page 7)

already got their tickets, and the trains are about ready to pull. At least one of 'em anyway. So looks as if the best they can hope for now is three groups—just as ya huddled around the three gates. If you're interested, I'll try to expound each of 'em for ya.

Gate 6—Clearin' Up Troubles

Like I said, those folks over at Gate 6 are the Synodical Conference. About two and a half million of 'em altogether, from four churches. I don't remember the names, but a friendly old guy was nice enough to write 'em down for me. Got a paper right here in my pocket. Ya hold my broom a second? Here they are: The Lutheran Church—Missouri Synod, the Wisconsin Synod, the Norwegian Synod, and the Slovak Church.

Now as I understand it, these people ain't really plannin' to form a church like the other two groups. They just wanta clear up some of their troubles. Seems the Missouri church has been gettin' a little loose for the folks in the Wisconsin Synod—havin' Boy Scout troops, chaperones, and stuff like that. Then the Missouri has been holdin' meetings with the American Lutheran Church, one of the churches over there at Gate 4—and I guess Wisconsin don't like that either.

Now don't get me wrong. I understand nobody or nothin' like that. I get along with all of 'em. They're nice to me and I'm nice to them. I admit it seems kinda dumb to me to fight about the Boy Scouts, but it ain't none of my business. I'll work here.

Anyway, these people are trying to get along better, and I sure wish them the best. All nice folks, everyone of 'em. But their train ain't movin'.

Gate 2—In Shape to Travel

Now if ya don't mind, I'd like to skip over those folks at Gate 4 and talk about the ones at Gate 2. They just got here a while back, and seem to be on the move. That's the impression they give me, anyway. Was less than two years ago they decided they wanted to get together and it looks now like their train be pullin' out about 1964.

The churches? Well, let me tell you here. Got another list somewhere. Yeah—right here: The United Methodist Church in America, the American Lutheran Church, the American Evangelical Lutheran Church, the Suomi Synod. They tell me these churches are part of the National Lutheran Council I mentioned before.

ow as I say, I ain't no authority on these things, but s down lookin' at their train the other day, and from outside, at least, it seems just about in shape to travel. as I was walkin' by the diner I heard some of their ers talkin' things over. They call themselves the Joint mission on Lutheran Unity. Seem to be gettin' along y good.

ow I wasn't eavesdroppin' or notin' like that, but I dn't help overhearin' that they plan to call their new ch the United Evangelical Lutheran Church in America. ain't for sure yet, I guess, but it sounds like a good

I understand it, all the folks at Gate 2 still have some lems to work out, but most of 'em seem to think every- g is goin' along okay. When they finally unite they'll a church of nearly three million members—probably e if they keep growin' in the meantime.

sure hope everything goes all right for these folks. I to a lot of 'em around Gate 2, and they're really swell le. Every bit as nice as those at Gate 6. I can't see a le lot of difference between 'em myself.

fact, I don't know why everybody at all three gates dn't all pile into one train and save themselves a lot ouble—but they tell me that ain't possible right now. e of the folks at Gate 2 did say, tho, that they thought ould be okay to go on the same train with those at Gate ut some at Gate 4 didn't think so. Said something t the ULCA people maybe takin' up too many cars throwin' things outa balance. Might have a wreck or ethin'.

Gate 4—About to Shove Off

ell, I'm gettin' out a my field here. Like I said, I'm the cleanin' guy. Let me tell you about the people at Gate 4. I know a lot of them. They been here a time. In fact, they're about to shove off. Their train opposed to pull out in 1960. The name of their new ch, as I understand it, will be The American Lutheran ch. Oh—remember to make that a capital "T" . . . say it avoids confusion that way.

ese folks are really gettin' anxious. If ya look close y notice some of 'em are beginnin' to push a little. y been waitin' a long time.

at I was down lookin' at their train the other day, and ems to be all ready to go. For a long time a bunch eaders called the Joint Union Committee was holdin' lar meetings in the caboose, but they seem to be all now. So I guess they're ready to roll.

om what I gather, there's three groups unitin' to form here "talc"—The Evangelical Lutheran Church, the ed Evangelical Lutheran Church, and the American eran Church. They're all members of the National eran Council, too, just like the folks at Gate 2. A e back some other folks was waitin' to get on the e train, but they went home. They was from the Lu- an Free Church, and some of them decided not to el just now. Guess they wanted to keep free. Or ething like that.

you'll hold my broom again, I think I got another e of paper with some more dope on this church. Let ee here. Yeah, here's some things ya might be in- ted in. The American Lutheran Church will have e than two million members—a mixture of Germans, egians and Danes. Thinka that! It also says here that quarters will be in Minneapolis.

pe I ain't borin' ya with this, but I got all kinds of e here. For instance, it says that this church'll have 19 icts and almost 5,000 congregations. It'll also have a h of institutions. Listen to this: nine senior colleges, junior colleges, a seminary with four or five cam- s, about 60 charitable institutions, and about a dozen

(Continued on Page 14)



New Faculty Member Named

When the new semester begins next September, Dana will have four new faculty members on the staff.

Education

Chairman of the Education Department for the coming year will be Raymond J. Weckmuller. In addition to heading the department, Mr. Weckmuller will serve as director of evening classes and summer school. He will also be in charge of the placement department.

Mr. Weckmuller, who replaces Dr. Shipman, has a Master of Education degree from the University of Omaha. He has taught in the Blair City Schools and has been principal of Mt. View School in Omaha for the past three years.

Biology

J. A. Ransbottom has been named to fill the one-year vacancy of C. Arthur Christiansen in the Biology Department. A graduate of Michigan State University, Mr. Ransbottom has a Master of Science degree in zoology with minors in chemistry and entomology. Besides having several years of public school teaching experience, Mr. Ransbottom has served as an aquatic biologist at the Missouri Fish Hatchery.

Speech

Curtis B. Seimers replaces Mrs. Elaine Watt as chairman of the Speech Department. He has his Master's degree from the University of Nebraska and has taught speech and dramatics in the Omaha schools for the past five years.

Library

Miss Edith Fox has been named to replace Miss Sena Bertelsen as assistant librarian. Miss Fox has a Master of Arts degree from the University of Wyoming. She has served six years as librarian at Beulah, North Dakota and has taught for five years at Devils Lake, N. D.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Knowing Christ

By John Wyatt

Without actually meaning to do so, we are giving the Holy Spirit very little of our time and our thought. Yet where should we be without Him? For it is the Holy Spirit who brings us to faith and who helps us to grow in faith. He inspired the writers of God's Word, and He enlightens us as we read it. Without Him we could never come to know the Father and the Son.

You might ask, "How may we gain the presence of the Holy Spirit in our life?" This is neither difficult nor costly. All we need to do is to turn our hearts to God and say, "I am willing," and the Holy Spirit then enters in and accomplishes what man could never do for himself. For most of us baptism marked the entrance of the Holy Spirit into our life. In Acts 2:38 Peter says, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."

Once the Spirit has come to us, He begins His unceasing task of bringing to us the truth about God. Only through knowledge of Christ can we obtain the blessings which He is able to give.

It is quite evident that during the ministry of Christ, the fame of Jesus as a great healer had spread far and wide. This knowledge of Jesus was perhaps spread by word of mouth, by means of trade caravans, by persons returning from Jerusalem from the Feast of the Passover, and by some of the multitudes who followed Christ. What joy there was when it was learned that Jesus was in their midst. The woman of Canaan must have heard of Jesus before He came into her community. She certainly knew a great deal about Him. She

had a serious problem—her daughter was severely possessed by a demon. She approached Christ not demanding help, but with a cry for mercy, in all humility realizing she did not deserve any help. She came only with great humility, but also with great faith. She believed that Jesus not only had the power to help her; she believed that He was also kind enough to help her—to heal her daughter.

The Centurion also had a knowledge of Jesus; he had heard about Him and His wonderful cures. This Centurion, an officer in the Roman army, was concerned about the illness of his servant. He found Jesus at Capernaum, and in genuine humility sought His help. He shows us that he also had faith in the mercy and love of Christ. He was sure that all Jesus needed to do was to say the word, and his servant would be made well. He believed that Jesus had great power and authority. Christ said to him, "Go, be it done for you as you have believed," and the servant was healed at that very moment.

And so we learn that the Holy Spirit gives us not only a knowledge and understanding of the works of Christ, but He also helps us to have faith and to believe in the mercy, love and power of Jesus. It is only when the Spirit has so instructed and enlightened us that we are able to confess Jesus as our Savior. Our ability to do this in all sincerity is in itself further evidence of the presence of the Spirit within us. Jesus has given us His promise that the Holy Spirit will teach us what to say when we are called upon to testify for Him.

The Spirit also helps us when we pray. He helps us to understand why Christ wants us to pray not as self-satisfied Pharisees, but rather as the penitent sinner. He emphasizes the importance of faith when we pray. Christ tells in Mark 12:24, "whatever you believe in prayer believe that you receive it, and you will receive it."

Spirit prompts us to thank God when He is good to us. When we need God's guidance, He helps us to follow Him. Through the Spirit we are led to see why He tells us to be persistent in our prayers; and He prompts us to pray for others as well as for our own needs.

The final gift which Christ promised us is that of resurrection and the life everlasting. That truth is in with the fact that sanctification is the work of the Spirit within us. Faith is impossible without Him and as salvation is impossible without faith.

Grant, then, that the Holy Spirit may come into our hearts so that we may know Christ and follow the will of God. Grant that He will make us strong in faith, persistent in prayer so that we may all share in the blessings which Jesus is so willing and able to give us. May the Holy Spirit make us mindful of the fruits of the Spirit which the Christian life brings forth. These are love, joy, peace, patience, kindness, goodness, gentleness, and self-control—make it possible for us to live happily with all men.

John Wyatt, who delivered the above meditation at the First Lutheran Church, Luck, Wisconsin, on Youth Day, graduated from high school this spring. He is captain of his school's basketball team and is a recipient of the Pro Deo Et Patria award. —J.W.N.)

CALENDAR

June 28-July 12: Atlantic District Bible Camp at Lake Winnepesaukee, New Hampshire.

June 29: Atlantic District Luther League Convention at Lake Winni.

June 29- July 5: Minnesota District Bible Camp at Silver Point, Wood Lake, Grantsburg, Wisconsin.

YOUTH OFFICE BULLETIN BOARD

REMEMBER

SYNODICAL LUTHER LEAGUE BANQUET
FIRST LUTHERAN CHURCH, BLAIR, NEBR.
SUNDAY, JUNE 22nd, 6:30 P.M.

SPEAKER: PASTOR DAVID BROWN OF
MINNEAPOLIS, ACTING YOUTH DIRECTOR
OF THE E.L.C.

1958-59 Youth Programs

One free copy of "Youth Programs" for 1958-59 is being sent to each Luther League President in our Synod. If your League President has not received his free copy, be sure to write the Youth Office and request it.

Additional copies of "Youth Programs" may be had at \$1.25 per copy, or \$1.00 per copy when five or more are ordered by a League.

EDITOR CYCLES IN EUROPE

During the months of June and July your editor is biking through Britain, Central Europe, and Denmark. You can expect letters from him to appear in these pages from time to time.

JULY THEME

Recreation: "God richly furnishes us with everything to enjoy." I Timothy 6:17b.

Christian Youth should have the most fun.

**REMEMBER YOUR DISTRICT'S BIBLE CAMP
AND LEADERSHIP TRAINING SCHOOL**

BY THE FIRESIDE

ONE DAY AT A TIME

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never today which the spirit breaks;
It's the darkened future without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter tomorrow's gate?
While yet we are speaking all may be done.

One day at a time!—but a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each shall be his strength.

One day at a time!
It's a wholesome rhyme—
A good one to live by:
A day at a time.

—British Weekly

WHY ARE YOU SO FRETFUL?

By Karlis Iesalnieks

Do you believe what the Bible says? You smile and answer that of course you believe. Are you a doer of the Word, or a hearer only? A doer, you answer. Then why are you so anxious and fretful?

Consider the little sparrow in the bush at your window on a cold winter day. He has no storehouse for his food, no set income, no social security. He has no doctor, no hospital, no life insurance. He has no radio to tell him what the weather will be like tomorrow, and no telephone to tell his children how he feels today. Yet this little fellow does not look anxious at all. His heavenly Father cares for him.

Why, then, should you be so worried? "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke 12:6).

Consider, consider, and practice considering, more and more. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" (Luke 12:24).

What, then, should you do with your troubles and cares? "Casting all

your care upon him, for he careth for you" (I Peter 5:7). "Cast thy burden upon the Lord, and he shall sustain thee: for he shall never suffer the righteous to be moved" (Psa. 55:22).

THE CHEERFUL GIVER

A witty person once said: "There are three kinds of givers in the world—the flint, the sponge and the honeycomb."

To get anything out of a flint, you must hammer it, and then you get only flint and sparks.

To get anything out of a sponge you must squeeze, and the more you squeeze the sponge, the more you will get.

But the honeycomb overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more readily and abundantly they give.

A few delight in giving without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."

—War Cry

FOLK LORE

A burnt child dreads the fire (U.S.).
He dreads a moth, who has been stung by a wasp (Albanian).

A scalded cock runs from rain (Bulgarian).

One year bitten by a snake, three years afraid of grass ropes (Chinese).
Once bit—twice shy (English).

He who falls into the sea, was cautiously by the brook (Finnish).

A blind loses his staff but not (Hindustani).

He who is burned, blows on his sores (Swedish).

—American Review of
Eastern Orthodox

Doctor: "To be quite candid with you your trouble is just laziness."

Patient: "Yes, doctor, I know, what is a scientific name for it? I have got to report to my wife."

A clerk was drawn for jury duty but he asked the judge to excuse him.

"We're very busy at the office just now," he explained, "and I've got to be there."

"So you think your employer can get along without you, eh?" queried the judge.

"No, your honor," replied the man. "I think he can but I don't want to find it out."

"Excused," said the judge.

The absent-minded professor having a physical examination.

"Stick out your tongue and 'Ah,'" commanded the doctor.

"Ah," obeyed the professor.

"It looks all right," said the doctor, "but why the postage stamp?"

"Oh, no!" said the professor: "that's where I left it."

"My boy," said the boss, "do believe in life after death?"

"Yes, sir."

"Then that makes everything fine," the boss went on tenderly. "About an hour after you left yesterday to bury your grandfather, he came to see you."

Orville Wright, guest at a dinner, was reproached by a friend for taking up the challenge of some that was Professor Langley, and not Wright brothers, who flew first.

"Your trouble," said the friend, "is that you're too taciturn. You don't assert yourself enough. You should press-agentize more. Talk more talk!"

"My friend," replied Mr. Wright, "the best talker and the worst among the birds is the parrot!"

CHURCH NEWS

(Continued from Page 5)

ited Lutheran Church, said at Philadelphia.

He told pastors of the synod that ministers should not return to their former pastorates except at the express invitation of, or with permission from, his successor.

Violations of this professional ethic, spelled out in the synod constitution, have been called to his attention, Dr. Cooper said.

Most violations occur when former pastors accept the invitations of families to officiate at funerals and weddings, he said. All such invitations could be refused, except those originating with the current pastor, he added.

Dr. Cooper also cautioned clergymen to refrain from even social visits to former parishioners. "If they are old, dear friends, let them visit you," he said.

PROTESTANT STORY PAPER EDITORS MEET

A trend away from fiction and to more articles that tell how real people solve their problems is taking place in Protestant story papers for young people, according to editors attending a national conference here in Minneapolis.

Young people like articles about persons in the public eye whom they admire which show that being a Christian "doesn't mean being a 'sour-ass,'" reported Bruce Hilton, Dayton, O.

"Some say there should be nothing in a story magazine which isn't specially religious," he reported. "Others will report current events and fashion news."

Herman Ahrens, Philadelphia, editor of Youth, bi-weekly magazine of the United Church of Christ, said his publication attempts to gear its articles to the current scene.

One of its recent issues contained articles on "Science in God's World," "Are Critics Fair to Schools" and "To Stay or Not to Go Steady."

Mr. Ahrens reported one of the most popular recent articles was a feature of Mike Wallace interviewing a man with four teen-agers assisting. "We don't have to say that a girl is a good Christian girl," he explained.

GUYER AND HANSEN**LOANS****INSURANCE — REAL ESTATE**

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ed. "Our readers will determine that for themselves by what she does."

Miss Rowena Ferguson, who is author of a book, "Editing the Small Magazine," said the story papers are in a "spotty" period, circulationwise.

Some are increasing, some are slipping and some are holding their own, she said.

"We wish circulation were a little healthier," she commented.

Charles Lutz, Minneapolis, editor of One, youth publication of five Lutheran bodies, said more and more youth publications seem to be going to magazine-format with less than weekly frequency.

He said One seeks to have at least

one piece of Christian fiction each month, although it is hard to find one that combines "sin and grace."

A prize-winning story One recently published that told of the experiences of a high school girl who became pregnant drew both praise and criticism, Mr. Lutz said. He defended its use saying it spoke to the problem and on a level high schoolers could understand and appreciate."

Mr. Hilton said he gets as many as 100 manuscripts weekly from freelancers "but we consider ourselves lucky if we can get two suited to our needs."

"It's difficult finding a story that isn't all preachy," he said.

Plan An Ideal Vacation For Your Family This Summer



FAMILY BIBLE CAMP Lake Okoboji - August 10-17

Are you looking for the ideal family vacation? Family Week at Lake Okoboji August 10-17, (Sunday evening through Sunday noon) offers you just that. Rates are very reasonable, the food is excellent and the fellowship in a Christian atmosphere makes it a memorable experience.

Cost: \$14.00 plus 50¢ insurance per adult per week. \$2.50 per day plus 50¢ insurance.

Half price for children 4 to 8 years of age. (50¢ insur.)

No charge for children 3 and under.

If reservations are made beforehand the insurance covers travel both ways.

Write to: Mr. Dave Thomsen
Lutheran Bible Camp
Rt. 2, Milford, Iowa

PASTOR H. IRVING PETERSEN, CAMP DIRECTOR

REST ♦ RECREATION ♦ WORSHIP

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year	Calendar Year
	TOTAL	Synodical*	Extra-Synodical**	W/L
Budget (LWA 1958)	19261.82	3507.97	4576.12	5266.11
Previously acknowledged	3.00			
Castro Valley, Calif., Faith Luth. Church given by Miss Margrathe Jorgensen	137.79	137.79		
Castro Valley, Calif., Faith Luth. S. S. "Birthday offerings" for Children's Homes	341.13		Sa. 10.00	33
Inglewood, Calif., Olivet Luth. Church	631.76	542.60		1
Norwalk, Calif., Trinity Luth. Church				
Selma, Calif., Pella Ev. Luth. Church. Given by Mr. and Mrs. Clifford H. Rasmussen in memory of John Loven for Home Missions	6.00	6.00		
North Hollywood, Calif., Valley Luth. Church	351.21		(F) 9.00	33
Oakland, Calif., Our Savior's Luth. Church in memory of Chris Johansen \$5; in memory of Richard Reish \$5; in memory of Reinhardt Petersen \$5 for Children's Homes	15.00	15.00		
From friends and relatives in memory of Reinhardt Petersen for Home Missions \$4 and Foreign Missions \$56	60.00	4.00	(F) 56.00	
Our Savior's Luth. Church Synod. quota	200.00	200.00		
Harlan, Ia., Immanuel Luth. S. S.	12.25		Su. 12.25	
Jacksonville, Ia., Bethlehem Luth. Church, Given by friends in memory of Peter E. Petersen to School Fund	10.00	10.00		
Given by Mr. and Mrs. Ralph Nielsen in memory of John M. Rasmussen to School Fund	2.00	2.00		
Coulter, Ia., Nazareth Luth. Church Women	30.71		Ja. 30.71	
Greenville, Mich., From friends in memory of Mrs. Ole Jensen	7.00		Sa. 7.00	
Albert Lea, Minn., Trinity Luth. Church	1000.00	1000.00		
Trinity Luth. Church given by Esther Circle	50.00		(J.) 50.00	
Hutchinson, Minn., Main St. Luth. Church	700.00	700.00		
Farwell, Nebr., Farwell Luth. Church given by Mr. and Mrs. Albert Horky in memory of Henry Platek for Home Mission	1.00	1.00		
Fremont, Nebr., Bluffs Trinity Luth. Church	50.60		(Sa.) 50.60	
Rusk, Nebr., Mr. and Mrs. Chris Laursen in memory of J. M. Jensen	10.00		Su. 10.00	
Ruskin, Nebr., Daughters of Bethany for WMS Project	59.40		(F) 59.40	
Orum, Nebr., Immanuel Luth. S. S.	6.60			
Laurens, N. Y., St. Matthew Luth. Church	50.77	50.77		
Kenosha, Wis., St. Mary's Luth. Church	850.00	450.00		40
Poy Sippi, Wis., First Luth. Church	100.00	100.00		
First Luth. Church	50.54		Ja. 50.54	
First Luth. S. S.	28.42		So. 28.42	
Aurora, Colo., Altura Luth. Church	70.00	70.00		
Cedar Falls, Ia., Nazareth Luth. S. S. for Children's Homes	94.00	94.00		
Glidden, Ia., Mr. and Mrs. Harold Christensen, Scranton, and Mr. and Mrs. Leonard Jensen for support of Native Evangelist for June	10.00		Sa. 10.00	
Underwood, Ia., Underwood Luth. Church	56.15	56.15		
Royal, Ia., Bethlehem Luth. Jr. Missionary Soc.	25.00		(F) 25.00	
Bethlehem Luth. Church. Given in memory of Mr. and Mrs. O. B. Thueson, Worthington, Minn., by their children to Santal Mission \$20; Sudan Mission \$10; Japan Mission \$10	40.00			40.00
Kansas City, Kan., Westwood Luth. S. S.	68.13			
Northfield, Minn., St. Peter's Luth. Church in memory of J. P. Jacobsen for Sudan Mission \$10; Santal Mission \$10; So. America Mission \$10; Japan Mission \$10; Home Mission \$10; Indian Mission \$6. In memory of Ralph Robinson for South America Mission \$1; Japan Mission \$2. In memory of Knute Kaarevik for Santal Mission \$10; LWA \$5	74.00	16.00	53.00	
Mason City, Nebr., Zion Luth. Church	21.70	21.70		
Penn Yan, N. Y., St. Paul's Ev. Luth. Church	653.03	564.59		
Portland, Ore., Bethany Luth. Church	300.00	300.00		
Luck, Wis., First English Ev. Luth. S. S. for Japan Mission \$18.23; LWA \$72.63. Given by Fred Petersen for Japan Mission \$10; Sudan Mission \$5	105.86		Su. 33.23	
Oregon, Wis., St. John's Luth. S. S.	36.79		Su. 36.79	
St. John's Luth. Church	82.75		(F) 82.75	
St. John's Luth. Church	128.87			128.87
Cushing, Wis., Cushing Luth. S. S.	30.73		(F) 30.73	
Elk Horn, Ia., Mrs. Anders Hansen for Santal Mission \$5; Japan Mission \$5	10.00			10.00
Morgan, Minn., Bethany Luth. Church	174.37	88.27	So. 18.10	
Racine, Wis., The Danish Mission Circle	13.00		So. 13.00	
Racine, Wis., Emmaus Ev. Luth. Church	500.00	500.00		
Aurora, Colo., St. Mark's Luth. Church	153.00		(F) 128.00	
Standard, Alta., Canada, Anton Myrthu, West Canada Dist. Treas.				
St. Ansgar Luth. Church, Winnipeg, Synod. Quota	120.00	120.00		
Bethany Luth. S. S., Tilley	48.00		Sa. 48.00	
Our Savior's Com. Luth. Junior Mission Band, Hussar	5.00		Sa. 5.00	
Our Savior's Com. Luth. S. S., Hussar	30.00		Sa. 30.00	
Mr. and Mrs. Andy Hansen, Calgary, in memory of Mrs. L. C. Petersen, Standard	2.00		(F) 2.00	
Mr. and Mrs. Jim Paulsen, Calgary, in memory of Mrs. L. C. Petersen	2.00		(F) 2.00	
Mr. and Mrs. Chas. Christensen, Chancellor, in memory of Mrs. L. C. Petersen	2.00		(F) 2.00	
Mr. and Mrs. Tom Schultz, Standard, in memory of Mrs. L. C. Petersen	3.00		(F) 3.00	
Mr. and Mrs. W. Myrthu in memory of Mrs. L. C. Petersen	2.00		(F) 2.00	
TOTAL	26886.36	8557.84	5524.64	1288.00

Received with thanks.

Blair, Nebr., June 7, 1958.

P. V. Hansen, Treasurer

DOWN AT UNION STATION

(Continued from Page 9)

foreign mission fields. Sounds like a pretty big outfit to me.

The other day another guy was tellin' me something about the work of this church. Said there would be six divisions. I didn't think I could remember all of 'em, so I asked him to write 'em down. Got the list right here, I think. Yeah: American Missions, World Missions, Education, Charities, Publications, and Pensions.

Now I don't know if you're interested in politics, but I can even tell ya how this church'll be run if ya

wanta know. Well, it'll be run by the members, more or less, who'll send representatives to a General Convention every two years. These people'll elect officers and boards, who'll head up the church's program. Now I'm simplifyin' things, ya understand, but this is roughly how it works.

There'll also be a Church Council, to look after the spiritual affairs, and a Board of Trustees, which'll handle all the business. And the two together'll make up a Joint Council, which'll fill in for the General Convention when it ain't in session.

Well, I could go on and tell ya a lot more about this church, but I

guess you're in a hurry to catch ya train. If ya wanta know more about the guy over at the newsstand tell me there's a little book comin' this summer that'll tell all about it. Called *Unity Begins With You*, said. May even read it myself. 'A guy says it's pretty simple.

Well, so long. Hope I ain't bored ya with all this, but it's pretty hard for me to keep quiet about the Lutherans. Nice folks, all of 'em. I'm sure glad to see they're finally making the move together, even if they can all go on the same train. They been waitin' around a long time. A long time.

NEWS AND NOTES

(Continued from Page 2)

er will be the Instructor. An
ful camp week is planned for
children.

Family Week

Family Week will be held from
19-25. Pastor Clarence Jensen
be our Dean. Two very fine
ers have been engaged. They
be Dr. Edward Schramm who is
of the ALC **Lutheran Standard**,
Dr. Victor Pearson who is Dean
ne department of Religion and
osophy at Augustana College.
of these men have served as
speakers at Bible Camps for
years. We are fortunate to have
ed the services of these men.

Youth Week

Youth Week will be the final
and will be held from July 26
August 1. Dean of Youth Week
be Pastor Oscar Johnson, and
or Edward Eskildsen will serve
is Assistant Dean. The two in-
titions engaged for Youth Week
Pastor Fred Jacobsen and Pastor
D. Aronsen.

servations are being accepted for
ily Week by Mr. Alton Hansen,
en, Michigan. Applications have
been distributed for Junior Week
Youth Week. Members of the
is District are encouraged to take
antage of the fine Bible Camp
ram that has been planned for
summer.

dney, Mont., Pella Lutheran
rch, Rev. Stanley Larsen, pastor,
ived 30 new members the last
day of May. This brought the bap-
membership of the congregation
the 1,000 mark, the first time in
istory.

WA W.M.S. CIRCUITS MEET

By Mrs. A. N. Beck

Circuit No. 1 rally was held in
key Valley Lutheran Church,
e, South Dakota on Thursday,
l 17, 1958. Congregations attend-
were: Viborg City, Beresford City,
org, Spring Valley, Sioux City
sford Country and Turkey Valley.

Chester Fastrup was leader and
1:8 was used as theme. A mission
and slides on Hawaiian Islands
Mrs. Stanley Gjervik was the high-
of the day. Mrs. Gjervik is an
C. Pastor's wife who started a new
ion church in Hawaii. Attendance
93.

Circuit No. 2 met at Dolliver Lu-
an Church Thursday, May 1st,
Theme: Matthew 28:19, "Go ye
efore and teach all nations."
er, Mrs. John Frericks. Congre-

gations included were Oyens, Royal,
Spencer, Graettinger, Ringsted, Storm
Lake, Marcus and Dolliver. Guest
speaker was Mrs. Odvin Hagan. She
spoke on her extended visit to Sudan,
Africa and her experience of living
as they lived and bringing the Gospel
to the natives there. 93 registered on
the attendance sheet.

Circuit No. 3 was held in St. Paul's
Lutheran Church in Rolfe, Iowa on
March 14th including guests from
Coulter, Rutland, Cedar Falls, Hum-
boldt and Rolfe.

59 registered, however quite a num-
ber forgot to register. Mrs. Arnold
Wold was leader. Guest speakers
were Pastor Foige from the Lutheran
Church in Pocahontas, Iowa and also
Miss Helen Danielson who spoke on
her mission work in Colombia. Re-
ports of the W.M.S. work were dis-
cussed and musical numbers were en-
joyed.

Circuit No. 4 was held at Our Savi-
or's Lutheran Church at Council
Bluffs, Iowa on April 23rd. Congre-
gations included were: Avoca, Shelby,
Underwood, Neola and Council Bluffs.
Mrs. Lydia Axelsen was leader.

In spite of the heavy rain and wind
a good attendance of 83 were present.
Devotions by Pastor Carl F. Schat-
tauer. Guest speaker was Rev. W. E.
Wicklund, a missionary from India.
He used as his theme "The Greatest
of these is Love." He told of his ex-
periences there, where false gods and
idols of every sort are being worship-
ped. Also, what it means to Chris-
tianize these people and teach them
the true love of God.

Circuit No. 5 gathered at the Elk
Horn Lutheran Church on March 21st.
The congregations included were: At-
lantic, Harlan, Jacksonville, Kimball-
ton, Moorhead, and Elk Horn. Leader
was Mrs. Marion Boose. Theme "Light
of the World."

Round table discussion of the W.M.
S. work. Guest speaker was Pastor
Paul Johnsen, missionary to Japan,
who used as his topic, "The Lord's
Prayer" and said how much the peo-
ple of Japan needed to know that
prayer and what its meaning could do
for them. Attendance was 200.

Circuit No. 6. The Hamlin Priscilla
Guild and the Hamlin Danish Ladies
Aid were hosts to Circuit No. 6. The
meeting was held at Lutheran Church
in Exira, with 153 attending. Mrs.
Eugene Bladt was leader. Guests from
Audubon, Scranton, Ebenezer, Coon
Rapids, Des Moines, Exira and Hamlin
were in attendance. Pastor Paul
Johnsen was guest sepaker and show-
ed slides and talked of his mission
work in Japan.

Each leader in charge of circuit
programs had made much prepara-
tions in thoughtful planning, to make

these meetings pleasant for all who
attended.

Reports given were interesting, con-
cerning The Women of the Church
Plan, Junior Missionary groups, Life
membership, Missions and Home and
Abroad.

We had the opportunity to hear
our missionaries speak and to learn
more about their work in their various
mission fields.

I trust that our fellowship gather-
ings will inspire us to a fuller con-
secration of ourselves of our time,
talents and treasures.

We look forward to the Merger that
we might work and grow together
in Love and Service for our Savior.

URGES DEVELOPMENT OF 'SOCIAL CONSCIENCE' WITHIN LUTHERANISM

Development of a "social con-
science" within Lutheranism was urg-
ed by Dr. Jerald C. Brauer, dean of
the Federated Theological Faculties of
the University of Chicago.

He told delegates to the 39th an-
nual Illinois Synod of the United Lu-
theran Church in America that "in
America, Lutheranism has lacked a
social conscience largely because of
the influence of pietism."

American Lutheranism, he added,
"has been content to preach God's
forgiveness and to assume that all
other questions will take care of
themselves."

"This," he said, "is a gross misin-
terpretation of Luther and Lutheran-
ism." He added that a study of Lu-
ther's "interpretation of the Christian
faith indicates that genuine social re-
sponsibility stands at the very center"
of Lutheranism.

Dr. Joseph Sittler, professor of
systematic theology at the University
of Chicago, said that in the applica-
tion of Christian ethics "past answers
will not do for new situations."

Plan now to attend PLEASANT HILL LUTHERAN CAMP

Bass Lake
Gowen, Michigan

Junior Week
July 12-18

Family Week
July 19-25

Youth Week
July 26-August 1

For information write:

Mr. Alton Hansen
Pleasant Hill Lutheran Camp
Gowen, Michigan.

JAN 59

How to figure your future income

Very few men actually know what income they will have when they retire. Yet this is one of the most important factors in a man's life—and one that simply will not take care of itself. Why not take a pencil

right now and see how you will get along when you are through working? It should be interesting—and it may well be one of the most important sets of figures you have ever written.

Start with the amount you would like to have to spend every month during your retirement \$ _____

SOCIAL SECURITY will probably pay you regular sums from age 65—typical benefits for retired worker and wife run \$147.80 if average monthly wage was \$300 for example. Maximum is \$162.80, based on wages averaging \$350 a month or more..... \$ _____

PENSION will help a great deal, so enter that amount next, if you have one..... \$ _____

PRESENT INSURANCE, which probably can be collected in the form of monthly payments, should be one of your most reliable sources of income. Plan to leave part of your insurance as paid up for final expenses—and enter here the amount you would receive each month..... \$ _____

MISCELLANEOUS would include rents, dividends, and any other regular income..... \$ _____

TOTAL monthly income after retirement \$ _____

If you need extra money:

There is a simple, sure way to provide extra money for retirement. A Lutheran Brotherhood retirement plan, based on exclusive policies such as the Brotherhood Provider, can help you guarantee an income

you can't outlive—plus protection for your family while you need it. Costs are low—tailored to fit your present income. Call your Lutheran Brotherhood representative, or write the home office.

Free on request—beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.

LUTHERAN BROTHERHOOD

701 Second Avenue South • Minneapolis 2, Minnesota

Living benefits for Lutherans through life insurance

